

THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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In The Saints.

(From the "Deseret News.")

"If ye are one, then are ye mine," said the Saviour to the Saints in former days, and were he personally present, would say the same in this day. And what better test could he give of discipleship? At the time he spoke these words, the world was divided in a multitude of nations, kingdoms, states, and provinces; having different forms of government, interspersed with Pharisees, Sadducees, and a great multitude of sees, constituting all the varieties of religions, so called, then known; and scarce any two agreeing among themselves concerning politics or religion, philosophy or law, only so far as self interest brought them together to oppose the truth.

And how much have the inhabitants of the earth improved in *oneness* since the days of Jesus? Take the natives of this continent for an example. After Jesus had declared to his followers at Jerusalem, "Other sheep I have which are not of this fold, they must hear my voice," he visited those sheep referred to, on this continent, the descendants of Nephi, and set in order his Church, with Apostles, and Prophets, &c., (for he never had a Church on the earth without those offices therein and men to fill them, and by this any church may know they are not the Church of Christ if they have not these

officers,) and also told them concerning their brethren at Jerusalem.

At that period we have no account that there were but few parties and divisions among the people. The inhabitants of the land generally spoke one language—were the descendants of Nephi, and belonged to the Church of Christ, or did not belong to it; they were believers of the truth, or unbelievers; but as the Church increased, and gifts and blessings were multiplied unto it, the enmity and hatred of the unbelievers were made manifest, more and more, as it always is, in such like cases; and the unbelievers were divided among themselves more and more, inventing new systems of divinity, new modes of worship, some new religion that should please the fancy, tickle the ears, make converts, and divide the people, in faith and practice, thereby proving that they were not the Church of Christ.

While the Church continued one, the Lord blessed them exceedingly, in every thing that was good, excellent, and desirable, and they were lifted up in the pride of their hearts on account of their exceeding great riches, and many apostatized, and sought out new schemes of aggrandizement, new sentiments, doctrines, principles, and habits; which, added to

those who had continued unbelievers, made a multitude of parties, and in no one thing could they universally agree, only to persecute the Saints; and the Lord made use of them for this purpose, even to chastise His people, who had become proud and rebellious, until the Church became extinct from the face of the land.

In these persecutions, and wars, and mobs against the Church, all the inhabitants of the land were agreed, and gathered themselves together at one place, even Cumorah, and there fought until they conquered, and when the Church was extinct, and the Priesthood removed, they had nothing left to bind them together, as opposition to the truth had done, and they separated by tribes, and clans, and families, and scattered abroad over the whole face of the continent; their language was broken up and lost, and the different clans and tribes each began to speak a different dialect or language, though only a river or mountain divided them, until hundreds of different dialects were spoken by a people who once spoke but one language; and their faith, and practices, and modes of worship became almost as diversified as their language; and their quarrels with each other were frequent and bloody; and for their apostacy and wickedness God cursed them with darkness of skin, and they became a dark, loathsome, and filthy people, as we see them at this day.

Had they continued in the religion of their fathers, in the Gospel of Christ, they would have been one, they would have remained a white and delightful people, have continued to talk one language, they would have been Christ's, and no man would now have need to say to them, know ye the Lord, for they would all know Him.

If all these divisions, changes, scatterings, and multiplying of languages took place on this continent, all springing from one nation, one language, in less than 1800 years, what might we not expect on the other continent, and on the islands of the sea, where were then hundreds of languages, religions, rites, ceremonies, and forms of worship already existing as the foundation of greater disunion, and disagreement: but even then, in the days of the Apostles and their followers at Jerusalem, all nations and languages were agreed in this one thing only, the

same as on this continent—to persecute and martyr the Saints.

There is this difference between the martyrs of Jesus and those who martyred them. The martyrs were one in all things, consequently were the Lord's; while those who martyred them were one, only so far as the destruction of the Saints were concerned; in other things they were as various as they were numberless; and when the last Saint was killed, when the Church was extinct, when the man-child was taken up into heaven, there remained no one thing on the earth to bind the people together, consequently every man went his own road, followed his own inclinations, gratified his own lusts and appetites, sought out his own aggrandizement, and tried to make a heaven for himself the best way he could.

False prophets, and false teachers sought to build up kingdoms unto themselves, and many succeeded largely, and many were deceived by them, but whether that deception will eventually prove a loss or gain, is yet to be told; for where the true light was not, men could not follow; and the next best thing would be the best, whether it came from one's own imagination or resource, or from a false prophet or teacher; for even false prophets, so called in general, may have many good ideas, and views, and principles, and so far as men follow these good things, having nothing better, it may do them good.

If being *one* was a mark by which the SAINTS might be known in the days of the Saviour, how much more emphatic the signification at the *present day*, seeing that the nations, governments, tongues, sects, and parties, that then existed, have since become divided, subdivided, and multiplied to that extent, that an age would be too short to read their history, and all disagreeing, the one with the other, in all things, in church and in state, from one side of the earth to the other, on the continent and on the islands, on the land and water, it mattereth not; not even two individuals, upon the face of the whole earth, have we ever found, who were agreed in their political or religious belief, out of the Church of Christ; and the only one great prominent agreement, in the various parties and sects, exists as in days of old, be one to persecute the Saints and banish truth from the earth.

"If ye are one, then are ye mine," is just as true now as when first spoken, and the

world knows it, and understands it, and feels it; the ungodly feel and fear the union they have seen in the Church of Christ, and it is this thing which causes dread and terror in all nations where they are known.

To see a people gathered from a multitude of nations, indiscriminately gathered, only in accordance with the pleasure of the people gathering, the proclamation of salvation being unto all alike, and all acceptance or rejection a free-will offering, and those who gather being one in faith, fellowship, feeling, and acts, is an anomaly on the earth.

What is the reverse? By contra comparison, suppose proclamation be made to all, gold in California, and Australia, free to the inhabitants of the earth, for going after and digging; millions run, millions dig; are they one? one only in discord, strife, and confusion; one in quarrelling, contention, and murder; one to get what they can, and keep what they get, if they can. But are they one to love their neighbour as themselves?

Is there anything in their acts to show that they are followers of Jesus? that they belong to his fold? that they are labouring to build up his kingdom? Is there that oneness and union among them in California and Australia, that it attracts the attention and excites the fears of the world? If there is not, there is not enough for Jesus to say to them, ye are mine.

But let us take this subject nearer home, and look at it among ourselves, independent of what the world may think of us. We have traced the subject abroad far enough to discover the wide difference there is between any-body of people being one, and being divided; so that we can discover a good reason for Jesus establishing a rule by which his followers might be known from the world; Saints are one; the world many and without number.

How is it then with the Saints who have gathered from the various nations, speaking different languages, possessed of different habits, filled with their native prejudices imbibed in childhood and riper years, not wholly divested of native pride, if they had any, (and he's a pretty good man who never knew pride,) with all the other various variety of commodities, of customs, habits, ignorance, superstitions, credulity, &c., which we will not stop to

mention, how is it with all these when they arrive in the valleys of Ephraim?

Are they all banished so that the Saviour can look upon the Saints, as the world looks upon them, and say, ye are mine because ye are one in all things? Jesus looks more clearly upon the actions of men than the world can. He scrutinizes more closely, and what might appear to the world one may appear to the searcher of hearts many.

A company of men come together in Utah, gathered, perhaps, from the extremes of northern and southern Europe, the islands of the sea, and the length and breadth of north and south America, and those of like professions assemble in the same shop, in the iron foundry, the cabinet or joiner's shop, the woollen or cotton factory, &c., &c.; all professed masters of their business. Does it ever occur to you that you are a Swede, or a German, or a Dane, or an Englishman, or a Scotchman, or an Irishman, a Canadian, or Yankee; that your nation understands their business *most* perfectly; and that you don't like a man of another nation to be foreman over you?

Did such thoughts ever enter into your heads? or still further, did you ever permit such thoughts to move your feelings or change your actions? If you have, so far you have fallen short of the Saviour's rule; you are not one with your brethren; so far you have not proved yourself Christ's; for of one blood are all the nations that dwell upon the earth; and he is the best man who behaves himself the best. And if you follow the instructions of your foreman or employer, and prove yourself one with your brethren, then are you clear and approved, even although the greatest good possible may not have been brought to pass by your labours.

If you have talents and intelligence which opportunity does not present, or you are not called to exercise, cherish those talents, and keep them bright, for the time will come when they will be called for, but strive not unwisely to force yourself into business, thereby expecting to raise your name and fame; and let not the blacksmith undertake to build a water wheel, when a good wheelwright is standing idly by, waiting for a job; if you do you may expect to spoil the wheel, and lose more credit than you hoped to gain. Every man to his trade.

How would it sound to Saints to hear a man boasting, I am Norwegian, and I can talk that language better than you; I am a Dane, and I can talk Danish better than you; or I am an Irishman, and I can talk Irish better than you? What sense would there be to such nonsense? About as much, in our ear, as there would be for one to rise up in a company of mechanics, and say, I am a Welshman, and I understand the foundry better than you; I am an Englishman, and I understand spinning cotton better than you; or I am a Yankee, and I can invent something you can't. Of such vain boasting, enough!

What have any of you got that you did not receive? Have you any thing more valuable than the Gospel? Anything that cost more than the blood of the cross, and the labours of the Priesthood to carry you salvation? If you have not, be free to communicate to your brethren all you know that will be of any use to them, and help them to do good, and thereby show that you love your neighbour as you do yourself, and this is the greatest kind of true boasting a Saint can indulge in; to boast of his God, and his religion, which lead him to do as he would be done unto.

We have referred to these things to put the Saints on their guard, and prevent any root of bitterness from springing up among them; gathered from the four winds, not only in the shops but in neighbourhoods, where those of different languages are located, it would be strange indeed if among the hundred different tongues spoke in Utah, little misunderstandings and difficulties should not arise, if all are not on their guard, but by

watchfulness and care, all these difficulties may be avoided; and in process of time, not yet, the Lord will restore a pure language, and then who will have reason to boast that he can talk an impure language better than his neighbour?

To more fully illustrate this oneness of the Saints by which to prove themselves such, we give one more example. It has been reported that a mechanic on the public works, left and set up shop for himself, because he thought the man who was placed over him as foreman did not understand the business so well as he (himself) did; and that ever since, the brother who left has been losing instead of gaining.

If this report be true, the brother by leaving, showed his pride rather than his oneness with his brethren. The Saviour did not say, as this act would go to prove, if it proves anything, *if thou art one thou art mine*; but if *ye*, who profess to be Saints, are *one*, then are *ye* mine.

Such pride is not becoming in any Saint, and he who harbours it will not prosper, but he who would become great, great in any business, let him become like a little child, ready to be taught, ready to learn all things, and willing to descend below all things that he may rise above all things. This is the way to become a foreman, or master in any business, and if any brother has erred as reported, let him return at once to his duty, and he will rise as fast as he has fallen; and let all Saints be like little children, and learn to do their master's will, and the blessings of heaven and earth will multiply unto them till they have no room to receive.

History of Joseph Smith.

(Continued from page 185.)

Monday, 12th.

Manchester, England, Oct. 12, 1840.

Messrs. E. Robinson, and Don C. Smith.

Dear Brethren—We left Manchester immediately after the July Conference, for the purpose of visiting the city of London. We visited the Churches which lay on our route through Staffordshire, Herefordshire, Worcestershire, and Gloucestershire; and we

had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day; many new doors were opening, and all things indicated a short work in England.

The last meeting we held among the Saints while on this journey, was in a field in Leigh, Gloucestershire, on the 16th August. We had an interesting time; we baptized 15, and ordained 1 Elder and 2 Priests. Two Methodist priests came 12 miles to

hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the Gospel. We parted with the Saints there on the 17th, went to Cheltenham, (5 miles,) and spent the night. There were several Saints in that place.

On the 18th we took coach and rode forty miles, through a level farming country, something like Illinois prairies; we passed through Oxfordshire, leaving the Oxford University a little upon our left. This University consists of twenty colleges endowed, and five halls not endowed; and is considered the largest and most noted University in the world. We then took the railroad and travelled seventy miles, had a splendid view of Windsor Castle as we passed along. We landed at the London terminus of the Great Western Railway at 4 o'clock in the evening. From thence we took coach and rode a few miles into the city; we walked over London Bridge, and called upon Mr. Allgood, 19, King Street, Borough. Mrs. Allgood is sister to Elder T. Turley's wife; she treated us kindly, gave us such refreshments as we needed, and directed us to lodgings in the neighbourhood, where we spent the night.

After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth. We first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their churches and chapels; but of course you will not be astonished when we inform you that they denied us this privilege, and rejected our testimony.

We next went to and fro through the city of London, from day to day, endeavouring to get some door open whereby we could warn the people and search out the honest in heart; when on diligent search we found the whole city given to covetousness, (which is idolatry,) priestcraft, tradition, superstition, and all manner of abominations, wickedness, and uncleanness; and all doors closed against us.

We did not hesitate to stand in the midst of the streets, and, Jonah like, cry repentance unto the inhabitants of that mighty city—the Metropolis of England—the pride and glory of Britain—the boast of the Gentiles, and the largest commercial city in the world—containing over one million five hundred thousand souls, who are ripening in iniquity, and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people, and bearing a message which will prove a savor of life

unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting Gospel shall come; even unto the whole world; and the judgment of the great day shall manifest the truth of it unto all nations. And it will ever sweeten the memory of that eventful period of our lives, to know that our labours, on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labour, diligent search, and perseverance, to find some of the blood of Ephraim—a few honest souls who were willing to receive and obey the Gospel; and that we were enabled to lay the foundation of a work in the city of London, which will not be removed until the city is warned, so that they will be left without excuse; and the Saints gathered out to stand in holy places, while judgment works. Until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honour and glory of God.

We have baptized 11 only, in the city of London, but through faith and the mercy of God, we ere long expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London.

While conversing with the common people concerning the Gospel, we found their highest attainments to be, "Why, I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers to expect any change in the last days. While conversing with the ministers of the various orders of the day, upon the principles of the Gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or anything as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.

When we arose to preach unto the people repentance, and baptism for the remission of sins, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the Church and body of Christ being composed of Prophets and Apostles, as well as other members, "Irvingites, Irvingites," would immediately dash into the mind. If in the midst of our remarks, we even for

once suffered the saying to drop from our lips, "The testimony of Jesus is the Spirit of Prophecy," "O, you belong to *Johanna Southcote*," would be heard from several places at once. If we spoke of the second coming of Christ, the cry would be, "Ait-kenttes." If we made mention of the Priesthood, they would call us "Catholics." If we testified of the ministering of angels, the people would reply, "The Irvingites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night."

These salutations, in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, Gospels, Redeemers, plans of salvation, religions, churches, commandments, (essential and non-essential,) orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one Gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation, and that, such as Christ and the Apostles preached.

But notwithstanding this, we do not feel discouraged concerning a work being perfected in London, but firmly believe that many souls will embrace the fulness of the Gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis, and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences. He attended the Bran Green and Gadfield Elm Conference, held in Worcester on the 14th of September, and also the Froomes Hill Conference, held in Herefordshire on the 21st of September. At these two Conferences, he heard represented, 40 Branches of the Church, containing 1007 members, and 113 officers, viz., 19 Elders, 78 Priests, 15 Teachers, and one Deacon; the whole of whom had received the fulness of the Everlasting Gospel, and been baptized in less than seven months in that part of the vineyard which he first opened in the month of March; and the work is still progressing very rapidly throughout that region; and among the number baptized there have not been much less than one hundred preachers of various sects.

He also attended the Conference in the Staffordshire Potteries, which met at Hanley on the 28th of September, and heard represented 231 members, 9 Elders, 32 Priests, 9 Teachers, and 9 Deacons; most of whom received the work since our arrival there last winter and spring. While he was attending these Conferences, Elders Kimball and George A. Smith continued their labours in London until the first of October, at which time we met together again in Staffordshire, and enjoyed each other's company while journeying together to Manchester, where the Quorum of the Travelling High Council, with many Elders and Saints had the privilege of once more sitting in a General Conference together, on the 6th of October in the Carpenter's Hall, where we heard represented 3626 Saints, and 383 official members.

At the July Conference there were 2513 Saints, and 256 official members; making an increase in three months of 1113 Saints and 127 official members, besides over 200 Saints, including many Elders, Priests, Teachers, and Deacons, who have emigrated to America; which would make over 1300 additions to the Churches in Europe during the last three months, and over two thousand since our Conference held in Preston on the 15th of April; which representation at that time was 1671 Saints, and 132 official members.

Thus you see the Lord hath given us an increase, and blessed the labours of the servants of God universally in this land, for which we feel thankful; and our constant prayer to God is that His kingdom may roll forth, that the messengers bearing the everlasting Gospel may be diligent, meek, and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be full.

HEBER C. KIMBALL,
WILFORD WOODRUFF,
GEORGE A. SMITH.

Saturday, 17th. A Conference was held at Philadelphia, Elder Orson Hyde presiding; 896 members were represented, including 24 Elders, 11 Priests, 6 Teachers, 5 Deacons, in Pennsylvania, New York City, New Jersey, and vicinity.

Monday, 19th.

Nauvoo, Hancock County, Illinois.
Oct. 19th, 1840.

To the Saints in Kirtland, Ohio.

Dearly beloved brethren in the kingdom and patience of Jesus Christ—We take this opportunity of informing you that we yet remember the Saints scattered abroad in the regions of Kirtland, and feel interested in their welfare as well as in that of the Saints.

at large. We have beheld with feelings peculiar to ourselves the situation of things in Kirtland, and the numerous difficulties to which the Saints have been subjected, by false friends as well as open enemies.

All these circumstances have more or less engaged our attention from time to time. We likewise must complain of the brethren who are in office and authority in the Stake of Kirtland, for not writing to us, and making known their difficulties and their affairs from time to time, so that they might be advised in matters of importance to the well being of said Stake; but above all, for not sending one word of consolation to us while we were in the hands of our enemies, and thrust into dungeons. Some of our friends from various sections sent us letters which breathed a kind and sympathetic spirit, and which made our afflictions and sufferings endurable. All was silent as the grave; no feelings of sorrow, sympathy, or affection to cheer the heart under the gloomy shades of affliction and trouble through which we had to pass.

Dear brethren, could you realize that your brethren were thus circumstanced, and were to bear up under the weight of affliction and woe which was heaped upon them by their enemies, and you stand unmoved and unconcerned!!! Where were the bowels of compassion? Where was the love which ought to characterize the Saints of the Most High? Did those high born and noble feelings lie dormant, or were you insensible of the treatment we received? However, we are disposed to leave these things to God, and to futurity, and feel disposed to forget this coldness on the part of the Saints in Kirtland, and to look to the future with more pleasure than while we contemplated the past; and shall by the assistance

of our heavenly Father, take such steps as we think best calculated to promote the interests of the Saints, and for the promotion of truth and righteousness, and the building up of the kingdom in these last days.

The situation of Kirtland was brought before the General Conference, held at this place on the 8rd instant, when it was resolved that Elder Almon Babbitt should be appointed to preside over the Stake of Kirtland, and that he be privileged to choose his own Counsellors. We therefore hope that the Saints will hold up the hands of our beloved brother, and unite with him in endeavouring to promote the interests of the kingdom.

It has been deemed prudent to advise the eastern brethren who desire to locate in Kirtland, to do so; consequently you may expect an increase of members in your Stake, who probably will be but young in the faith, and who will require kind treatment. We therefore hope that the brethren will feel interested in the welfare of the Saints, and will use all their endeavours to promote the welfare of the brethren who may think proper to take up their residence in that place.

If you should put away from your midst all evil speaking, backbiting, and ungenerous thoughts and feelings: humble yourselves, and cultivate every principle of virtue and love, then will the blessings of Jehovah rest upon you, and you will yet see good and glorious days; peace will be within your gates, and prosperity in your borders; which may our heavenly Father grant in the name of Jesus Christ, is the prayer of yours in the bonds of the covenant,

JOSEPH SMITH,
HYRUM SMITH.

(To be continued.)

Free Love in the Church.

As we have distinctly expressed our opinion of Free Love, as taught in Broadway, and practised in Utah, impartiality seems to require that we should call attention to another development of the same principles and practices in a quarter, and under auspices quite unexpected.

There has lately appeared a work on India, written by David E. Allen, D.D., Missionary of the American Board for twenty-five years in India. A notice of this work in *Zion's Herald*, a Methodist

newspaper published in Boston, calls attention to the following passage in it on the subject of polygamy, as indulged in by the converted members of the Indian missionary churches.

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience; but some cases have occurred in India, and

this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. *He will be permitted to retain his marital connexion with all his wives* and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. *Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty.* At the same time the nature of the married relation, according to the Christian dispensation and the usages of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the speculation of Dr. Allen as to what would be proper to be done. It appears from a document in the appendix to his book that the subject has come under the consideration of the Calcutta Missionary Conference, composed of the missionaries sustained in that vicinity by the various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, and after frequent consultations and much consideration, they came unanimously to the following conclusion—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the Church."

We are not aware to what precise extent this decision of the Calcutta Missionaries has received the sanction and approbation of our American Board of Commissioners for Foreign Missions; but

so far as it has been sanctioned by them, and those who contribute to their funds, they do not seem to be in a very favourable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other "credible evidence of personal piety" admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still keep, with safety to their souls and without scandal to their brethren, their ten or twenty wives a-piece; on what principle is the same privilege to be denied to Brigham Young or Parley Pratt? As to the restriction "that such a person is not eligible to any office in the church," that might not go down in Utah; but we apprehend that here in New York, the "Free Lovers," if they can only obtain the indorsement of the Churches, and admission into them, will readily, by way of affording some unction to the troubled consciences of their indulgent and accommodating brethren, forego for the present all claims and pretensions to the offices of ministers and Deacons.

It will, however, doubtless be alleged by those who adopt and defend the decision of the Calcutta Missionaries, that a clear distinction exists between temporarily tolerating an admitted evil with the design and intention speedily to get rid of it, and the re-introduction of that evil where it has once been abolished. And these same persons will also be likely to insist that for the sake of making converts and extending the area of the Church, some things must be put up with for a while in India, that cannot for a moment be allowed in America. There is a certain plausibility in this reasoning. Yet how loud have been the outcries raised against the Catholic Missionaries for having fallen in with and honoured the heathen ideas and habits of their converts, with a view of using those ideas and habits as a stepping stone to Christianity? At the same time, is it not the fact,

that 'however far in this matter the Catholic Missionaries may have gone, yet never have they gone so far as to sanction polygamy in their converts?

Nor is the Church here in America, in a case quite parallel, at all favourable to the view entertained by the missionaries that polygamy, once recognized and sustained as compatible with church membership, is, by virtue of the simultaneous testimony of the church against it, going to "close" with the lives of the first converts. What, we beg leave respectfully to ask, has been the experience of the American churches under a precisely similar operation—that of uttering the testimony of the church against slavery, and at the same time admitting slaveholders, "when they gave credible evidence of personal piety," to seek and to obtain "admission into the Christian Church."

Take the case of the Methodists for example, Wesley began by denouncing slavery as the "sum of all villainies," and by the early discipline of the Methodist church slaveholders could not be admitted into that communion. Before many years, however, influenced doubtless by much the same sort of reasoning relied upon, and the same sort of hopes entertained by

the Calcutta Missionaries, slaveholders did get admission into the Methodist church—though some rule or usage still existed, by way of testimony against slavery, that no slaveholder should be a preacher or a bishop; and what has been the result of this temporising policy? Did slaveholding in the Methodist church die out under it? Everybody knows, on the contrary, that slaveholding has split the church into halves—that the slaveholders, indignant at the church's testimony against slavery, have seceded and set up a church of their own, by which no such testimony is uttered, and in which to be a slaveholder is no disqualification for the highest ecclesiastical preferments. The experience of the Presbyterian church is precisely similar. The recent attempt in the Cherokee nation, defeated only by the veto of John Ross, to silence the testimony of the missionary churches there against slavery, is precisely in point. Is it not reasonable to expect that similar results will happen to India, and that polygamy, from being tolerated in the churches as an admitted evil, will become in the end as slavery now has, to be recognized as a positive good, expressly sanctioned by the word of God?—*New York Tribune*.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

POLYGAMY, &c.—We publish, in this Number of the *Star*, an article from the *New York Tribune*, for the purpose of showing the dilemma which the Christian world are finding themselves in with regard to the doctrines of polygamy. The way of salvation, as taught to barbarous nations by sectarian missionaries, appears to be anything else but tidings of great joy to them, for the history of the progress of civilization and missionary operations in modern times will show that where it has abolished one evil it has introduced many more in the place of it. Many barbarous nations who believe and practise polygamy surpass Christian nations in domestic virtue and conjugal fidelity. Wherever monogamy exists, prostitution and licentiousness abound in a superabundant degree. We are perfectly safe in making the assertion, that there cannot be found in polygamic nations uncorrupted by Christian civilization, so much sexual criminality and abomination as in Christian England, and in Europe generally.

The principle of "Free love," as advocated in the United States, finds no disciples among Latter-day Saints, and we presume it would make but little progress among any people who believe in and practise plurality of wives. "Free love" will flourish best in the putrid soil of monogamic nations.

The principles of polygamy are fast undermining everything opposed to them. They are natural, reasonable, consistent; being revealed from heaven, no people, as a people, will ever be virtuous who do not believe and practise them. As with other blessings, the wicked and corrupt will turn them to evil, by making them a covert for the indulgence of their lusts. But the polygamic system will only damn such more effectually, and prove a blessing to the pure in heart.

The inconsistency of admitting converted Hindoos and Mahomedans, who have more than one wife, into fellowship in Christian churches, while those same pious Christians rail against Latter-day Saints in the vilest terms of bitterness and hate, and assert that they should not be tolerated, must be apparent to all, except to those in whose minds bigotry has usurped the place of reason.

The leading article in this Number of the *Star* is plain, practical, and comprehensive in its reasonings on the principle of oneness, and we desire the Saints to give it a careful perusal, and endeavour to practise what it teaches. No matter where persons were born, when they are initiated into the kingdom of God they belong to His people, and all feelings of separate nationality should be expelled from their bosoms.

UTAH MAILS.—Excepting a duplicate of President Young's letter of Oct. 31, received January 31, via California, and also a letter from Elder S. W. Richards, received on the 14th inst., and published in this Number of the *Star*, we have received (March 17) no mail from Utah since January 8, the one arriving then brought *Deseret News* and letters dating to October 31. We learn, by the *Missouri Republican* of February 20, that the Utah mail of December 1 had arrived at St. Louis; we may, therefore, expect it here by the next steamer.

Home Correspondence.

REPORT OF ELDER MILLEN ATWOOD.

Bristol, March 5, 1856.

Dear Brother Franklin—I do not feel to leave this country without giving you a synopsis of my labours while I have been here.

It is well known to you that I left the Valley in the fall of 1852, in company with many other brethren who had been appointed on missions to this and other lands, and after a safe and prosperous journey, by sea and land, I landed in Liverpool, January 5, 1853, in good health and spirits.

I remained there three days, and had much pleasure in the society of brother Samuel W. Richards, and others of the brethren. Receiving an appointment to labour in Scotland, under the direction of Pastor Robert Campbell, I repaired there forthwith, and after visiting many

of the Branches in the Glasgow Conference, I received instructions from brother Campbell to labour in the Edinburgh Conference, under President Brewster, and though my stay was short among the Saints there, I formed an extensive acquaintance with them. Though a stranger, in a strange land, the kindness I received from them will never be obliterated from memory. I pray the Almighty to bless them, and to open the way for their deliverance from this land.

I afterwards received an appointment from President S. W. Richards to preside over the Carlisle Conference. Upon my arrival there, I found the Saints very much divided in their feelings. There was a default in the Book Agency, and that with other causes, had produced in them a lack of confidence in the Priesthood. Pastor Webb met me at Carlisle, and, under the circumstances, deemed

it wisdom for me to take the responsibility of being Book Agent, ~~President of Branch~~, &c., &c., for the time being. For ~~some~~ time I stood, as it were, alone, but by the blessing of the Almighty we were enabled to dig deep, and lay a foundation upon which we built, and, with joy and satisfaction to our souls, we soon perceived a desire manifested by the Saints to co-operate with us, in building up the Kingdom according to the heavenly pattern. This good result I attribute to the blessings of the Almighty in connexion with the wise counsels of Pastor Webb. After a stay of one year, I left the Conference in a flourishing condition. The Saints, by their kindness and obedience to counsel, have won a place in my affections, that time or eternity cannot erase. I would say to the Carlisle Saints, maintain your present position, and may peace and the blessings of God be with you. That you may soon be delivered from this land, is my prayer continually in your behalf. Amen.

January 1, 1854, I received an appointment to preside over the Bradford Conference. On my arrival there, I consulted with Pastor Bunker, and ascertained from him that the Conference was considerably in debt, through a defalcation in the book account. We laboured diligently to free it from all indebtedness, but our labours appeared to be fruitless for a time. We met with but little success until after our return from the London Council in July, 1854, when new life was given to the Conference, and most of the Branches soon became quite exempt from debt. To the blessings of my heavenly Father, the co-operation and wise counsels of Pastor Bunker, and the union that existed among the Priesthood, I attribute the success and blessing that attended my labours, while I had the honour to preside over that Conference.

I have recently paid them a visit, and I find that they are still in a flourishing condition. I would say that my feelings are still good towards that people for their obedience to the Holy Priesthood, and my prayer is, may they continue in the ways of well doing. I say to the Bradford Saints, be humble and live faithful to your covenants, observing the commandments of God, and hearken diligently to the counsels of those who are over you, from time to time, in the Lord, and the day

of your deliverance is nigh. I hope ere long to meet the faithful of them in Zion.

January 1, 1855, I was appointed to succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

As soon as my engagements would admit, I repaired to my future field of labour. On my arrival at Bristol, in the South Conference, I found that Pastor Webb had left, but was informed by President Caffall that the Conference was low in spirits, and deeply involved in debt; but I am happy to inform you that by the united and cordial assistance afforded me by President Henry Lunt, and the Travelling Elders, and Priesthood generally, we have succeeded in liquidating all previous indebtedness, and also in paying the most of our apportionment of the Temple Offering. We found many evils existing, that are now removed, and at the recent Conference held here, the Priesthood and Saints unitedly agreed to pay one tenth of their income; the proceeds to be applied in paying their indebtedness for *Stars, Journals, &c.*, to the office. From present appearances I consider the prospects good for a great reduction in the book debt of this Conference.

On visiting the Wiltshire Conference, I found it in a very good condition, with the exception of the Bath Branch, which for a long time had been very much in debt. President Martin was one with me, we were like David and Jonathan, and notwithstanding the opposition we encountered, we succeeded in making arrangements for paying debts against the Branch, by establishing the payment of one tenth of the income of the members until the debts should be paid. By the blessing of the Almighty upon our labours, we succeeded, and the Branch is now free from debt, for which we feel thankful. As the evil is now removed, I look forward to a revival of the work of the Lord in that city, during the present year.

On visiting the Lands End Conference I found it generally in a flourishing condition, with the exception of the book and some local debts. Through the united energies of President Toone, and the Priesthood, we have placed the book agency on a good foundation, and measures have been adopted, which, if carried out, we trust will insure the speedy re-

lease of the Conference from all indebtedness.

I have now given you a short account of my labours during the past three years, and as you, by the guidance of the Holy Spirit, have seen proper to release me from my labours in this land, with permission to return to my family and friends in the snow-capped mountains of Ephraim, I hope you will pardon my rather lengthy intrusion upon your columns. In conclusion I will say, that the Travelling Elders in this Pastorate have been one with me in all things. They are willing and obedient brethren, and, if they continue faithful, with a little more experience, they will be qualified for higher positions in this kingdom. They have assisted to liquidate the debts of their respective fields of labour, with an energy becoming men clothed with the Holy Priesthood, and that, in connexion with preaching the Word of life in the open air, and introducing the Gospel into new places, have, in my opinion, well and busily occupied their time, and that quite satisfactorily to my feelings.

The Saints in this country have all been kind to me, and I feel to say, the Lord bless all that have in any way ministered unto the necessities of myself and brethren, while labouring among them. I would, in short, counsel the Saints strictly to obey those that are called to preside over them, and may the Lord bless them and enable them to do so, for it is the only safe path to walk in.

Brother Richards, I have laboured during the past year with great satisfaction to my feelings, for I have done the best I knew how. The Saints in this part of the country have to work hard for a little money, and they have done their best to roll on the work. As a general

thing, those who have the most money do the least; their gold and silver are their god, and they have him well secured in iron-bound chests. Myself and brethren have talked plain to them, but apparently to little purpose, they thinking more of their money than the salvation of their souls.

This Pastorate is in a healthy condition. The records are correct, and I have handed them over to my successor, just as I would like to receive them.

From my own experience I am satisfied that it would have a beneficial effect, if it was possible, for every Elder in the mountains to take a mission to this country. It is an excellent school in which to learn one's weakness, and it also affords ample scope for the enlargement of the mind, by being placed in a variety of positions, while engaged in the labours and duties of the ministry.

The greatest confidence exists with the Saints towards you, and the only unpleasant feelings that creep over my thoughts are, that I am going to leave so many good and worthy Saints behind in this land, but I can say, all is right, the purposes of the Almighty will be accomplished; Israel gathered, and the redeemed brought to Zion, with songs of everlasting joy.

I desire an interest in the prayers of the Saints, especially those I have laboured with in this country, that I may live to reach home, and see brother Brigham once more in the flesh. I will here say that I have never as yet been sorry that I came to this country, and stayed as long as I have. Lest I intrude too much, I will come to a close, praying God to bless you in your high and holy calling. My love to all in the Office.

MILLEN ATWOOD.

Foreign Correspondence.

DESERET.

Fillmore City, Dec. 7, 1855.

Dear Brother Franklin—Having this day arrived at this place, and finding that the G. S. L. City mail has not yet left here for the south, I avail myself of the opportunity of forwarding a few lines, though I feel so dull from the effects of my

journey here, that I don't know that I shall be able to make a letter worth the shilling you will have to pay for it.

I wrote you by the mail which left G.S.L. City on the 1st instant for the States, though I sent but little news, on account of my sickness and other circumstances.

I left G. S. L. City on Monday last, together with the Presidency, and most of the northern Members of the Legislature for this winter, and after a very pleasant ride, for this season of the year, we arrived here this afternoon. Those who started invalids have mostly recovered. My health is considerably improved.

The press and its operators have arrived, stocks of goods have been brought down from the city on speculation, missionaries to the southern settlements have come in, and altogether, Fillmore is quite a place with somebody in it.

As yet I have had only a distant view of the State House, or rather wing of it, as it has been storming since our arrival. It certainly presents a very fine appearance from its commanding position, which renders it discernible for many miles around.

I am not able to give you full particulars, but I am informed that brothers T. Bullock, J. Grimshaw, T. Ellerbeck, and Leo Hawkins are to be clerks. Further than this I have had no particular intimations relative to the organization of the two branches of the Legislature, which is to take place on Monday next. H. C. Kimball, President of Council, and J. M. Grant speaker, of course.

It is proposed that a weekly mail shall be sent from here to *Nephi*, or Salt Creek, during the session, and then connect with the regular weekly mail to G. S. L. City.

Board in Fillmore can be had at from four to five dollars per week. Brother Claudius V. Spencer and myself have most excellent accommodation—a nice room, and good attention, for five dollars per week.

You have no doubt heard by the mail that went east the first of the month, which William Bell, of the firm of Livingston and Co., has been appointed post-master at Great Salt Lake City. This proves to be the best move that government have made for us in a long time. They have been wishing to get it into the hands of a *Gentile*, (as they do every other office at the disposal of government here,) and have put it into Mr. Bell's hands. He accepts, (by the Governor's advice,) and appoints Elias Smith deputy, which leaves the office affairs just where they have been, and just where they ought to be. The post-master being a *Gentile*, and their designs accomplished, so far as this fact

is concerned they can have no pretext for making another appointment. Hence they have only given permanence to what they supposed they were breaking up. . . . It is written, "The wrath of men shall praise God."

President Pierce has been so perfectly *humbugged* about appointing a new Governor for Utah, that he declares he will make no more appointments for that office while he holds his, consequently Governor Young must still be Governor of Utah. He has made one appointment, which secures him from the wrath of those who would say he has not courage to appoint a successor to Brigham Young. All right. The "old fellow" seems to get beat at his own game every time.

You have, no doubt, heard of the appointment and arrival of Judge Drummond in this Territory. He has lately been holding Court in this place, which has given him an opportunity to show himself. He has *brass* to declare, in open Court, that the Utah laws are founded in ignorance, and has attempted to set some of the most important ones aside. This being the highest compliment he has to pay to Utah legislators, we shall all endeavour to appreciate it, and he, no doubt from his great ability to judge the merits of law, will be able to appreciate the merits of a return compliment some day. His course and policy so far seem to be to raise a row if possible, and make himself notorious.

The Supreme Court will sit, the 2nd of January, at this place. When Judge Kinney, and all the poor miserable lawyers get gathered in here, what a blessed Jubilee we'll have, won't we? Possibly the editors abroad may have a chance some time to change their tune and say, "News of importance from Utah," instead of, "No news of importance from Utah."

Dec. 8, 1855.

Elders Amasa Lyman, Findlay, and Fotheringham, from Hindostan, and Burr Frost, from the Australian Mission, arrived in G. S. L. City on the first instant. Not having had an opportunity of speaking with either of them before I left, I can give you no particular information concerning them.

In speaking of Judge Drummond, I might have named the fact that he com-

pliments a "Mormon" jury by taking his wife on to the judgment-seat with him, which she occupies almost constantly. There was one case, however, of such a character that she did not appear.

The mail leaves early this morning, and I must close. Brother Claudius joins with me most heartily in kind love to you and his father, to whom he would say, that all were well at home when we left. I shall endeavour to keep you posted up in news of special importance.

My love to all the brethren who are with you, and that God may bless you and them is my daily prayer.

Your brother

SAMUEL.

NEW YORK.

(From the "Mormon.")

Arrival of the "J. J. Boyd."

New York, Feb. 18, 1856.

Dear President Taylor—Agreeably with your request, I present a brief outline of our voyage across the Atlantic, in the *J. J. Boyd*.

We left Liverpool on Wednesday, December 12th, at 7 a.m., and had a fine run down the channel, sighted Cape Clear on the Friday morning following, and had mild weather, with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order, and cleanliness during the voyage. Notwithstanding that our company consisted of Danes, Norwegians, Swedes, Icelanders, Italians, English, Irish, and Scotch, the rules adopted proved efficacious in maintaining a strict *entente cordiale* among us all. The Saints were at the sound of the trumpet called to prayer morning and evening. Meetings were also frequently held in the Danish, English, and Italian languages during the voyage. On the whole, we enjoyed ourselves first-rate, notwithstanding the many gales and hurricanes we experienced, from the breaking up of the fine weather, in about long. 15 deg., to our anchoring off

Sandy Hook. About midway on our passage, we fell in with the clipper ship *Louis Napoleon*, from Baltimore to Liverpool, laden with flour, with all her masts and spars carried away, and leeward bulwarks stove in; upon nearing the ship we found her in a sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us, as the bad weather, sickness, and exhaustion from overwork, had made quite a gap in our complement of sailors.

We had much sickness on board, from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children. In the English and Italian companies we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the Gulf Stream three times, and many of our sailors were frost-bitten. Our Captain got superstitious on account of the long passage, and ordered that there should be no singing on board; the mate said, that all ships that had preachers on board were *always* sure of a bad passage; however, the Lord heard our prayers, and in His own due time we arrived at our destination. On the evening of the 15th of February we were safely at anchor—having been sixty-six days out from Liverpool. Our supply of water was almost exhausted; we had on our arrival only about one day's water on board. The provisions were very good, and proved abundant to the last. On our taking the pilot, he informed us that there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar. Truly we can say that we have been blest, and that our long voyage has been an advantage to us in many ways.

Praying that we may be as blest during our sojourn on the land of the Saints as we have until the present time, I remain, yours respectfully in the Gospel,

C. R. SAVAGE.

It is nowhere said believe a book, but believe a living man. "He that heareth you heareth me," not "He that readeth you readeth me." A book is a record of the past, but is not an apostle for the present. A book must always belong to the past; a living apostle always more or less belongs to the present. It is the dead book that scatters, it is the living book that gathers. Solomon says, "A living dog is better than a dead lion." Do you understand that?—*Family Herald*.

News from Utah.

We have dates from Great Salt Lake City to the 28th of November.

On the 2nd and 3rd of November, a violent east wind had caused much damage at North Willow creek, Weber county, causing great destruction of property. It blew down some houses, and unroofed others; blew off carriage tops, and wagon beds; scattered haystacks, chaff, and straw piles, and hurled gravel stones like bullets. Granaries were unroofed, and the wheat hurriedly sown broadcast, striking window glass a hundred yards distant, with the force and clatter of small hailstones. The walls of the large new school house were almost entirely levelled to the ground. The same gale blew fiercely over the whole distance from Cache Valley to Session's settlement. In Farmington and Centreville, house roofs were blown off, and portions of walls blown down.

The *Deseret News* says: The grasshoppers, drought, and hurricane may serve as a gentle hint that neither we nor our posterity are secure, even in these chambers of the mountains, except through faith and the good works which flow from strict obedience to the commandments of the Most High and the counsels of His servants.

On the 2nd November two trains of sixty-three wagons, laden with goods, arrived at Great Salt Lake City.

The walls of the Court House in Great Salt Lake County were finished, and the workmen were busily engaged in putting up the roof and dome timbers. Hundreds of people were at work at the Big Cottonwood canal. Other improvements were rapidly progressing, and peace, plenty, and prosperity, says the *News*, continues to attend the onward and righteous course of Utah. His Excellency Governor Young, and the Great Salt Lake county members of the Legislative Assembly, were to start for Fillmore on the 3rd of December, to be in-time for the opening of the session on the 10th. Beautiful stick and flour of sulphur had been refined from the sulphur bed near Cove Creek, in Millard county. Owing to the high price of candles and tallow, a Brother Laba had proposed to furnish alcohol from potatoes, at a rate which would greatly reduce the expenditure for light, and have a direct tendency to lessen the price of soap. — *Missouri Republican*, Feb. 20.

Varieties.

FEATHERS are blown about by the lightest gale; and frivolous minds are diverted by every breath.

PRESENCE of mind and that confidence which is based on self knowledge, are essential elements in a good teacher's character.

THE SUICIDE OF JOHN SADLEIR.—The fact of his violent and horrible death, and the history of his crimes are already so notorious that nothing we can say could add to his dishonour. If we remark upon the tragical end of his career at all, it is as a protest against that fearful spirit of speculation which is the vice of our times; it is that others may see in his fate something akin to that which awaits themselves when they are driven to the end of their shifts and contrivances—when they have exhausted the suggestions of cunning and the resources of crime. The bankrupt's despair, the felon's cell, the cold bed of the suicide on the damp moor, must be reached at last, the fitting termination to a life only supported by the plunder and misery of others. JOHN SADLEIR does not stand alone in his guilt and in his shame. The criminal records of the last year can show the names of men who stood as high or higher in the world's eye, but of whom we now forbear to speak, from very pity for their fallen estate. Hundreds, we fear, of persons in this metropolis, and in the larger mercantile towns in the kingdom, are now engaged in the same perilous traffic. It needs but a reverse and an opportunity, and why should they hesitate to follow in the footsteps of the most keen-witted and unscrupulous of their predecessors? — *Times*, Feb. 26.